THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? Even so faith, if it hath not works, is dead, being alone."—JAMES 2: 14, 17.

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DISCOURSE BY PRESIDENT JOSEPH F. SMITH.

THE following discourse was delivered by President Joseph F. Smith at the Sixty-fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints, held in the Tabernacle, Salt Lake City, Saturday, April 7, 1894:—

I shall require the assistance of the congregation this afternoon in order that I may make myself heard and speak of those things which will do good. I feel my dependence upon the Lord for His Spirit and for strength to do my duty on this occasion. We have had a variety of subjects treated upon during our meetings, ten of the Twelve Apostles having addressed you, each of them having spoken upon one or more different subjects—all of interest to the people, and it is necessary that these things should be weighed carefully by us, that our coming together may not be in vain.

There are a few things which I would like to call to your attention. One thing is the concert that is to be given here this evening by the Tabernacle Choir. Perhaps many of the Latter-day Saints are not aware of the fact that it is through the proceeds of these concerts that Brother Evan Stephens and the Choir are able to meet their legitimate and necessary expenses—and the expenses of so large a choir are by no means inconsiderable. They have their music to procure, and many other expenses attending their labors; and they raise means to meet these expenses by giving to the people their delightful music. It is through practice and indefatigable labor that they have attained the proficiency which they have reached, by which, as you are aware, they went to the World's Fair last summer, and if justice had been done them they would undoubtedly have carried away the first prize as the best singers in com-

petion with all those contestants from the United States and from foreign countries. Without being an authority on the subject, my decision was rendered on the spot that the Salt Lake Tabernacle Choir carried off the first prize at the Fair, but they were awarded the second. Having said this much, I invite this whole congregation to be present this evening, no matter what it costs. It will not cost you a great deal, and you will get your money's worth, if you love music. If you don't love music, you ought to come here and get a little of the love of it stirred up within you.

I suppose the Latter-day Saints are generally aware of the fact that we have Sabbath schools, which are of vast importance to our children, and which are necessary for the good of our youth. It is requisite at this advanced stage of our proccedings and experience that men and women should have opportunity of becoming qualified for the labor and duty of Sabbath school instructors. For this purpose we have established in the Brigham Young Academy at Provo a nominal class, to which Sunday school teachers may go and receive instruction from the best intelligence and under the best rules that we know of, by which they may become qualified to more efficiently and effectively teach the children in the Sabbath schools. To meet the expenses of this normal class in the Brigham Young Academy provisions have been made by the Sunday school authorities.

There are also Mutual Improvement Associations organized throughout the land. In these associations many a young man has received that impetus in the work of the Lord which has made of him in after life a successful minister of the Gospel to the nations of the earth. Your sons who attend these associations will give you pride and joy when they are called to go out to the world to preach the Gospel, because having attended these associations and qualified themselves to preach the Gospel, they go out prepared to meet the errors and traditions of men, and to advocate the principles of the Gospel with power and in the demonstration of the Spirit of God. They do themselves and the cause which they represent honor; they do their parents honor; and they do honor to the associations in which they have received their preparation. Yet these associations are comparatively in their incipiency and much more labor is necessary to make them more effective in the education and qualification of our young men for this work. In order that we may the better teach our young men in regard to these matters, we have also established a normal class in the Brigham Young Academy at Provo, where to-day there are in attendance from sixty to ninety young men, from all parts of the country, taking a ten weeks' course of instruction, that they may go home and become in turn teachers to the young men of the associations to which they belong. But, unfortunately for the Young Men's Mutual Improvement Associations, we have not been so successful as the Sunday schools have been in collecting means for the payment of the expenses of teaching this large class of our young brethren; and it has been agreed by the General Superintendency that fifty cents a year shall be required of every member of the associations in order to pay for this and for other expenses connected with publishing the record books, certificates and

circular letters which are necessary. The object in referring to this matter here is to say, before the President of the Church (who is also the General Superintendent of the Y. M. M. I. A.) and the Twelve Apostles, and the Presidents of Stakes and Bishops, as well as those who are associated more directly with the mutual improvement work, that we expect to collect from the members of these associations the sum of fifty cents a year from each one, in order that we may meet our legitimate expenses; as the choir have to have means to meet their expenses so do we to meet ours; in getting theirs they give you music and enjoyment; we help to educate your sons. So with the Sunday schools. What benefit do the people receive from these sources? Can you compute the value of these institutions in dollars and cents? You cannot; and yet it costs you very little. While you are preparing a corps of intelligent and valiant men and women for this good work by the little contribution required, so you are preparing your sons to be ministers of the Gospel, defenders of the faith, and exponents of the principles of life and salvation to the world by merely contributing this insignificant sum of fifty cents per year. Parents ought to urge their children to be faithful to this little duty; and children who are not able to furnish this themselves ought to ask their parents to assist them, that we may not allow these interests to be uncared for and not sustained while they are such means of benefit to the whole people of the Church.

Brother M. W. Merrill referred yesterday to the subject of card-playing. I desire not to prolong the meeting by going over this subject again, but merely to refer to it by way of emphasizing, if I can, that which he said. I want to tell you a circumstance that I heard of. I think the person is in this house who told me, and I shall therefore be very careful to tell you only what I heard from that person, for fear I might be charged with overstating matters. This person is aged, reliable, and a good Latter-day Saint. I am not going to tell you whether it was a woman or a man; at all events, I shall not tell you if I can help it, though it may slip out. This person told me that he or she went to Manti to attend to some Temple work. While at Manti she or he was stopping at a house where a number of other people were stopping who had gone to Manti for a similar purpose that my informant had gone for. After supper, a number having gathered together, the question arose, "What shall we do to pass the time?" And it was determined that the best and most profitable, the most intellectual and useful expenditure of the time, from then until three o'clock the next morning, was to sit down at the tables and play cards. A gentleman whose wife was at a distant settlement, in order that she might be present to enjoy this game of cards, had sent all the way to her home and invited her to come by rail and take a hand in it. My informant was invited to play also, but refused, but was there and witnessed the others' enjoyment until a late hour and finally retired to bed, but was informed the next day that this party had kept up their card-playing until three o'clock in the morning.

Here is an instance of people who have gone to administer in the ordinances of the House of God for their dead, occupying their time in the

worse than idle habit of playing cards. I say that this was an evil. I say that evil will grow out of such practices as this; and I say that every Latter-day Saint, whether he goes to the Temple or stays at home, ought to constitute himself a teacher in relation to this matter, and set his face like flint against this evil and pernicious practice. The best you can say of it is that there is no good in it, except to kill time; and if people have time which they can murder in this manner, they have more leisure on their hands than ever I have. I call it the murder of time; and not only so, but the murder of the spirituality of men and women that engage in such a practice. Its natural tendency is to evil, and not to good. I asked one person what good there was in it, and I was told, "Oh, it killed time!" This is the only virtue that I have ever yet heard in regard to card-playing. I do not signalize card-playing as a pernicious thing in contra-distinction to other practices that simply tend to consume time, to waste precious moments, and to dull the sensibilities of the head and the heart. Anything that tends to a morbid desire for that which is not beneficial is a sin in the sight of God, and it ought to be cried down, whatever it is. It is no more card-playing than it is checker-playing, if checker-playing is indulged in to the wasting of time. Perhaps the one is as pernicious as the other, although I have not noticed in my life the same tendency to evil in playing checkers for amusement as there is in playing cards. As I understand, it takes four or more to make a good party at card-playing, and they get to cheating one another and practicing fraud in order to win. You cannot do that in checkers. I know a little about checkers myself. I protest against every practice that has no better recommendation for it than the wasting of precious time. I pronounce it wrong. And I say to the Latter-day Saints that idleness is one of those things set down in the revelations of God to this Church as evil, which we should not indulge in, "for he that is idle shall not eat the bread nor wear the garments of the laborer," and "the idler shall not have place in the Church, except he repents and mends his ways." Card-playing creates idleness, and worse than that. Much might be said to show you the great danger there is of people who indulge in this practice being led from step to step until they become gamblers—and worse than that; for one crime leads to another, and when men get started upon the road of crime, however small the beginning, they go with accelerated speed the longer they continue in that path, until they fall finally into utter ruin.

I am going to preach another little discourse in regard to round-dancing. I have been out in the country lately, visiting the conferences, and at one place I understood that the President of the Stake had finally concluded that the Presidency of the Church had let up with regard to their objection to round-dancing, and he had actually gone and danced in that way himself. Wherever I have been, the Presidents of Stakes have enquired of me as to what is the wish of the Presidency of the Church with regard to this practice of round-dancing; for they say that in the parties in Salt Lake City and those held in the theatre, round-dancing is all the rage, and "is it possible for us to prevent this practice here when it prevails so much at headquarters?" The question is, have the Presidency of the

Church let up on this matter, and do they counsel the people now to round-dance all they please? Now, I do not suppose that any more evil would grow out of two innocent persons dancing a waltz (if innocent persons do such a thing), than would out of the playing of a game of cards. Two or three persons might sit down and play a game of cards and no evil come out of it, for that once; but if they indulged in it until they became infatuated with it, then it results in harm and may lead to destruction. So in relation to round-dancing; people become infatuated with it. It is a practice, to say the least of it, out of which nothing can possibly come calculated to ameliorate the condition of mankind or to elevate the moral standard of men and women. Therefore, the Latter-day Saints ought not to tread where no good can be found. We ought not to cross the line from our own ground on to that of the adversary; for when we do we place ourselves in his power and he will take advantage of us if he can. I think I may safely say here, speaking as I do in the presence of the authorities of the Church, that the First Presidency do not encourage, do not endorse, and do not recommend round-dancing. On the contrary, they deprecate it. They are sorry that some of our young people desire it and will indulge in it in spite of counsel; and we hope and pray that the day will come when they will pay stricter attention to the counsels of men who have experience, and whose only desire is the welfare of the youth of Zion. We do not give you counsel with a view of curtailing your legitimate enjoyment. We would rather increase your enjoyment in every proper way. But this is not something that will add to your enjoyment ultimately, because the tendency of it is toward passion, lust, and immorality. Some may call me an old fogey for making this declaration; but I have been young myself, and have passed through the stages of youth, as many are passing through them to-day. I have had an experience perhaps that some of my younger friends have not; and I say, without fear of successful contradiction, that round-dancing is an evil, because, if for nothing else, there is no good in it. Further than that, it is wrong because evil may come out of it, and often very great evil, too. As a result of this familiar contact of men and women in the dance, their native modesty, and that respectful regard for each other, and proper decorum which should exist between men and women, are broken down. They become familiar with each other's touch and feelings in such a way as to lead on to greater evil. Therefore, I say it is an evil in Zion. And I think I can say, as speaking the minds of the Presidency of the Church on this subject, that we deprecate it, and wish that it did not exist among us, and we would like you to curtail it as much as you can and if possible stop it. We do not want you to be unwise in this matter. A skilful horse-trainer who has a fractious horse does not draw the reins tight all at once, but he pulls up gently, guiding and directing and, so far as possible, steering clear of the obstructions in the road, until in time he is successful in quieting his fractious animal and getting it under control. Deal gently with the youth. Act cautiously and warily with them, and kindly withal; for it is our love for them that causes us to speak in this way. We want to save and exalt the youth of Zion, and

bring them back into the presence of God. Therefore we talk this way. We say to the presidents of Stakes to the High Councils, to the bishops, to the presidents of Seventies and the Seventies, to the High Priests, and to the Elders in Israel, set an example in these matters that I have referred to, and wield an influence where you labor that will be felt for good. It is necessary that this should be done.

[TO BE CONTINUED.]

FACTS AND EVENTS.

Most of the members of the United States Senate have signed an invitation to Mr. and Mrs. Gladstone to pay that country a visit.

Letters from China bring the news that a fire broke out in the town of Schuch, April 1, and that it was not gotten under control until 2,600 houses had been burned.

The Sultan of Morocco is dead. The news was made known in Tangier, June 11. The cause is not known, but it is asserted that his death was alarmingly sudden. The most sensational rumors are in circulation, among which is one that he was poisoned, though the cause of death is given as dysentery.

It is reported from St. Petersburg that upwards of three hundred persons implicated in a plot against the Czar have been arrested, and that most of them have been sent to Siberia. The plot was to have been carried out during the manœuvers at Smolensk or at Peterhof during the Czarevitch's marriage festivities.

In connection with the refusal of the Russian Government to allow Rabbi Krauskoff, of Philadelphia, U. S. A., to enter the Russian empire, a resolution was introduced in the Senate May 31, to the effect that it was no longer in the interest of the United States to continue the treaty with Russia, and that notice should be given to the Czar to terminate the arrangement.

A terrible railway accident has occurred near Marshfield, Wisconsin, in consequence, as is alleged, of the tampering with a switch by miners on strike. Shortly after daybreak an express train ran off the rails near Marshfield Station, and was almost entirely wrecked. Burning embers from the engine set fire to the wreckage, and before the flames could be extinguished eight passengers had been burned to death.

Six peasants living near the town of Ostrogisky, Russia, have recently engaged in wholesale thefts of wood from the forest of Peskow, selling it and bribing the keepers of the forest with part of the proceeds. One keeper named Goworog informed upon the thieves, whereupon they seized and bound him and subjected him to the most horrible torture, piercing his eyes with pins until his eyeballs were mere pulp, tearing off his finger and toe nails and finally trampling on his body until he was dead.

A disastrous freshet took place on the night of the 20th of April on the river Han, which flows into the Yangtsze near Hankow, China. At this time of the year the mouth of the Han is usually crowded with junks. The water rose six feet in one hour, and the enormous rush of water wrecked or carried away hundreds of boats. It is impossible to estimate how many lives were lost, but between April 22 and 23 over 400 bodies were washed ashore at Yangle, a little further down the Yangtsze.

The island Saole, east of New Caledonia, will probably soon disappear entirely. Only a few years ago it measured forty-two miles in length; now it is less than half that length. Three lighthouses have been erected on the island since 1880, two of which have already sunk into the ocean and the masonry of the third is cracked so that it is feared it will fall down. The cause of this curious phenomenon is the gradual sinking of the bottom of the sea, causing the island to slowly disappear under the surface of the sea.

The strike of miners at Cripple Creek, Colorado, has resulted in a victory for the men, the owners, in addition to having made a number of small concessions, having also conceded an eight hours' day.

Owing to an accumulation of fire-damp a series of explosions occurred on the night of June 21 in the Johann and Franciska coal mines at Karwin, Austria, belonging to Count Larisch, causing the loss of 236 lives. Of the rescue parties sent down after the disaster 25 men were suffocated. The first explosion took place in the Franciska coal pit. It resulted in the loss of about 120 lives. Other explosions followed with equally disastrous results. Both mines were set on fire and all hope of rescuing those who had escaped death from the explosion has been abandoned.

A terrible colliery explosion occurred in a mine at Cilfynydd, near Pontypridd, South Wales, on the afternoon of June 23. About 300 men were in the pit working at the time, and in spite of the fact that the fan ventilator was not destroyed, but immediately resumed working, 251 of the imprisoned miners were found dead when the exploring party at last reached them. The scene at the pit mouth was naturally of a heartrending character. Notwithstanding the heroism of the rescuers, only sixteen living men were brought to the surface, and of these three are not expected to survive. The task of identification was a dreadful one.

An attempt was made on the life of the Italian Premier June 16. While driving in his carriage to the Chamber Signor Crispi was fired upon by a man in the street from a distance of a few paces. The shot missing him, the Premier leaped from the vehicle and, seizing his assailant, at once handed him into custody. The would-be assassin is named Paolo Lega, a native of Lugo, and a member of an anarchist society. Signor Crispi, who displayed the utmost coolness, received a perfect ovation in the Chamber, and later in the day the warm personal congratulations of his king. The press and the people, without distinction of party, have shown the utmost detestation of the outrage. Lega, who went to Rome specially to kill the Premier, expresses much regret at having failed in his purpose.

The Black Death is raging in Hong-Kong, China, and is rapidly spreading. On June 15, 1700 deaths had already been reported. Terror has seized the inhabitants and they are leaving by the thousands. It is not feared that this plague will spread as on the former visitation as sanitary arrangement at the present day are far advanced and every precautionary measure has been taken. One striking story of the disease is told by a native paper. In one house a family of eight persons died, and the only survivor was a girl. A thief broke into the house and the girl promised him that he could take everything in the place if he would go and buy coffins for her relatives with money which she gave him. When the thief returned, having ordered the coffins, he found the girl dead, and he himself fell a victim to the plague while ransacking the house.

Bloody scenes have been the result of the strike in the coke regions of Pennsylvania. At Wesley a fight occurred. Three thousand miners gathered at the mines and when the non-union men went to work they were hooted at and warned that they would be dead before night. When they came up from the mine a fight occurred. The workers were fearfully beaten and some may lose their lives as a result of the injuries received. After their victory over the workers the strikers lost all control of themselves. They lighted torches and set fire to all the wooden structures on the grounds, destroyed fences, wrecked every building to which they came and also destroyed all the machinery on which they could lay their hands. The police which attempted to interfere were driven in every direction. The strikers have entrenched themselves and have three cannon posted so as to cover all prominent points from which interference may be expected. At Indianapolis, Ind., a fight occurred in which it is said that fifty miners were killed. The coal famine is causing much distress as many factories are forced to shut down, thereby throwing thousands out of work, adding to the list of unemployed. Canadian coal-mine owners are taking advantage of the trouble and are sending in coal at advantageous rates, but they can scarcely supply the demand.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 2, 1894.

THE TRIALS OF OUR FAITH.

OUR Heavenly Father has many ways in which to try the faith of His Saints. He has said, "My people must be tried in all things," and those who profess His name must therefore prepare themselves to endure every test wherewith He may choose to prove their faith. They may ask themselves at times why this proving and testing should be necessary, when the Lord, if He be omniscient, must have known from before the foundation of the earth and the creation of the first man, Adam, whether His sons and daughters would keep His laws under all conditions, or not; but the answer is easily found.

He has given us our free agency and though He may know what we will do under any and all conditions, we must ourselves pass through the experience, be agents for ourselves, and by "patient continuance in well doing seek for glory, honor and immortality," and thereby receive eternal life, or by our contentions, disobedience to the truth and indulgence in unrighteousness, merit puhishment. A refiner may know that what he holds in his hand will, when refined, become pure gold, but without its being put to the test, without passing through the fiery furnace, all its impurities will remain and the gold will continue impure. So it is with the children of God. Though He knows whether they are the true gold, or composed simply of glittering dross, they must go through the fiery furnace of trials and difficulties, to cleanse them of all impurities, to enable them to show their willingness to serve the Lord, and to perfect them for the time when He shall come to gather up His jewels.

Let us now view for a few moments the trials that the Saints must endure, or, if we are permitted to use that term, the method that the Lord pursues in this matter. In the past we have seen some of these trials. In the acceptance of the Gospel almost invariably some sacrifice has been necessary, either in forsaking old associations and comfortable homes, or by leaving lucrative positions and abandoning flattering worldly prospects mark out a path beset by thorns, or lined with difficulties. The history of the early Saints furnishes striking proofs of their sufferings. Mobbed and repeatedly driven from their homes, they left behind them the graves of their dear ones and finally found refuge in a wilderness. Even there their destruction was sought and where mob-law had formerly done its work of robbery and death, legislative enactments continued the work of spoliation and imprisonment. All this served to make the Saints humble, to perfect them in the love of their faith, to make them true to their God,

true to themselves and true to their friends. Though a few fell by the wayside, the great majority proved themselves faithful to the end.

It would seem to the human mind that this test should have sufficed. But is it right to say that only these *sufferings* act as trials of the faith of the Saints? We can see another test yet, that of prosperity. "Oh," some one may exclaim, "surely you don't place prosperity among the trials of the Saints! That would be ridiculous! Why, prosperity is the reward of their faithfulness in all past trials!" We will not dispute the latter statement, but in the imperfect state of the Saints even their rewards may prove a test of their integrity. We firmly believe that prosperity will be a greater trial to the faith of the Latter-day Saints than their sufferings have been in the past. Let us reason a little upon it.

When suffering hardships, persecution and the ill will of all, it was a testimony to the Latter-day Saints that they were the people of God, for persecution is a heritage of the faithful. Feeling their weakness and realizing the necessity of strength from on High, the Saints would not cease their supplications to their Heavenly Father, but would implore Him for deliverance. They humbled themselves, set their houses in order, fulfilled their obligations, performed their duties, and in every way sought to show their obedience.

Will this be the case in times of prosperity? When crops are plentiful and bring good prices, when business ventures are successful, when persecutions cease and the Saints are gaining favor in the eyes of all people; when they suffer no want, hear no slanders, bear no ridicule, but mingle freely with their former oppressors; when the Lord blesses them with riches in abundance, do they retain the same humility, the same obedience, the same self-sacrificing disposition as when in poverty and distress? If so, they endure the test. But we very much fear that riches will prove a greater trial to their faith than poverty. Will they be as willing to sacrifice their hundreds of thousands as they were their few pennies? Will they feel that all they possess is the Lord's and that they are only His stewards as much so as when they had but little? Is it not natural for the heart to be drawn towards a man's possessions? And, if it be, is it not drawn away from the Lord? The history of God's chosen peoples, the Jews and the Nephites, records the fact that in trouble, sorrow and poverty they diligently sought the Lord, but in the days of their prosperity they fell away. Even in our own day we find that such a condition has prevailed. In 1833 the Lord, in a revelation to the Prophet Joseph, said of the people: "In the day of their peace they esteemed lightly my counsel; but in the day of their trouble of necessity they feel after me."

We see then that riches will test the faith and integrity of God's people more than will that which they have learned to call their trials, and that in reality their trials are not merely those events that cause them pain and heart-aches, but those that bring to them such worldly pleasures that they forget God. Instead of wishing for riches the majority of the Saints should pray for deliverance from the temptations that surround the rich, until they have learned such humility and obedience that, should the Lord

bless them with wealth, they could hold it for the glorifying of His name and not for selfish ends. It should be the sincere desire of each Latter-day Saint to be able to endure all trials, whether they come in the shape of pleasure, or of pain. Then will their faith be fully proven. The Lord has other ways of proving them, but be the trial what it may it is to be hoped that they will be found strong in their humility. J. V. B.

THE New York *Independent* gives the following on the proofs of the divinity of the Bible: "The Bible is no longer a book of lonely records. Fifty years ago it seemed as if the only voice that came to us out of the ancient East was that of the Old Testament. Babylon and Nineveh had perished irretrievably; nothing could be gathered of their history except what Biblical authors told or what Greek writers, to whom the rest of the world were barbarians, had happened to gather of the story of these nations that had gone before them. The key had been found to the Egyptian hieroglyphics, but not much of value had been discovered: some names of kings and multiplied copies of one burial book. It then seemed hopeless to expect that any of the many questions which scholars were asking about the possibility of the truth of the Scripture records which bear upon the histories of the countries about them could ever be answered. How different is the case now. The annals of kings of Babylon, Assyria, and Persia, written by their own orders and in their own times, have been discovered, and the forgotten languages have been reconstructed and read. It is something amazing when one King of Assyria makes mention of five kings of Israel and Judah, mentioned in the Bible, and recounts his dealings with them. The king of Egypt, who was probably the Pharaoh of the oppression, has been found buried in his tomb, and any tourist that goes to Cairo can see his mummified features. Nebuchadnezzar tells us in his own language of the great Babylon which he had builded; Cyrus records for our instruction his own story of how he captured Babylon; and Belshazzar tells us such little things as how much he paid to the boatman to carry an offering to the Temple of the Sun-god. Nor have the hidden libraries of the East been less fruitful. A whole mine of historical material has been discovered which opens to us the constitution of the primitive Christian Church, and brings just the needed evidence of the early composition of all four of the Gospels. Meanwhile the labor of scholars in studying the literary problems connected with the composition of the Biblical books has gone on with increased zeal, and archæology adds its aid to critical investigation."

THE Deming, New Mexico, *Headlight* contains the following: "The Rio Mimbres Irrigation Company, which has constructed the large dam and water system on the Mimbres River, has about completed arrangements for thirty Mormon families to come in from Arizona and cultivate some of the rich land now under successful irrigation. It is thought that the settlers will be located within a month or so."

THE *Scientific American* says: "The Mormon Tabernacle in Salt Lake City is the most perfect whispering gallery in the world. The dropping

of a pin into a silk hat at one end of the huge structure is distinctly heard at the other."

LEEDS CONFERENCE NOTICE.—The Leeds Conference will be held in the basement room of the Mechanic's Institute, Bradford, Sunday, July 22, 1894.

BIRMINGHAM CONFERENCE NOTICE.—The Birmingham Conference will be held in Hockley Chapel, Hunter's Vale, off Farm Street, Birmingham, July 29, 1894. Meetings will be held at 10:30 a.m., and 2:30 and 6:30 p.m.

BIOGRAPHICAL SKETCH OF JAMES P. TERRY.

THE following sketch of the life of James P. Terry, now residing in Rockville, Utah, has been published in the *Deseret News*. It was written by himself:—

My father's name was Parshall Terry. He was born at Fort Niagara, York State, September 30, 1778. My mother, Hannah Terry (whose maiden name was Terry), was born at Goshen, Ulster County, New York State, October 8, 1786. My parents moved before I was born to what was then called Upper Canada, now Ontario, where I was born January 1, 1830. In February, 1838, one of my sisters brought two "Mormon" missionaries in a cutter to our place. They were Theodore Turley and Robert B. Thompson. Through lies that were told, my father and some of my brothers were much prejudiced against the "Mormons," and my father talked ugly and cross to the Elders, telling them what he thought of them; but he gave them liberty to preach in our house, and before they got through he was satisfied that the doctrine they taught was true, and the result was that most of our family were baptized a few days later in our mill-pond after cutting a hole through two feet of ice for that purpose. I remember hearing Brother Turley say afterward that when they received their setting out, or lecture, by my father he thought they had come to a tough place to make "Mormon" converts. Yet, ours was the only family in the neighborhood that joined the Church.

I will here relate what I consider a miracle or a remarkable occurrence: My sister who brought the Elders to our house had borrowed a Book of Mormon from them to read, and her husband was so much opposed to it that he took it out of her hands and went and threw it open into the fire and stamped it down with his foot. My sister went from the farther part of the room, where she was reading when he took the book from her, and on taking it from the fire she found it not even so much as scorched, though they had on an old-fashioned Canadian winter's fire, as it was very cold. I heard my sister relate this before the Elders and my brother-in-law, who sanctioned it as being true. I now regret that I did not get a deposition of these persons before they passed away, but I have two sisters and a brother yet living who will testify to having heard our sister relate this remarkable incident. We saw the book afterward.

My father moved with his family to Missouri in the summer of 1838 in time to be driven out by the famous or infamous exterminating order of Governor Boggs. One day in November, just at sundown, two men rode

up to our house and without any provocation ordered my father to be gone from there the next day by four o'clock p.m. or they would come, tie him up to a tree and give him a hundred lashes; and if that wouldn't do they would burn the house over our heads. My father tried to reason with them, telling them his teams were away (my-brother-in-law being gone to move a family to Adam-ondi-Ahman), and that his family was sick (my mother not having been able to go across the room for two months without help). But they became boisterous, would not listen to reason and left. The troubles became so bad that the family which my brother-in-law went to move did not go all the way, so providentially he got home in the night. So my father loaded what he could of his effects in the wagons, but he was unable to take any of our winter supplies and had to leave quite an amount of outstanding accounts. We started out about three o'clock in the afternoon. We traveled about two miles and camped as best we could in the timber and snow for the night. My brother-in-law, who stopped behind to attend to some affairs and watch the movements of the mob, informed us that as we went out of sight of our home into the timber, the mob, said to be 300 strong, came in sight from the opposite direction, evidently intending to carry out their threats; but as we were gone they did not follow us.

One day while we were traveling we met 700 of the mob militia, in a heavy snowstorm, going up to Far West. We were forced to turn out in the snow to let them pass. There were some other teams with us and the mob searched their wagons for guns. One man of our company was not a "Mormon," but his wife was. The mob searching his wagon threw a box of books into the snow, pretending to hunt for guns. The captain of the boat that ferried us across the river at Quincy as we went into Missouri was along with the mob, and I think he was the captain of the company. He told them they needn't search our wagons, for he searched them when we went into Missouri and that we had no guns then. But my father did have a gun when we went into, and also when we went out of, Missouri. When we reached the Mississippi, opposite Quincy, the river was running full of ice and the ferry-boat was so crowded that we could not get across that afternoon. In the night the river froze over so solid that we crossed the next day on the ice; so you can judge it was not very warm.

A few days after we arrived in Illinois one of my sisters died from cold and exposure. Myself and brother, Joshua Terry, not having been baptized at the time the others of our family were, were baptized in June, 1840. I assisted to haul rock for the Nauvoo Temple. I was present when the crane fell over backward with, I think, the last stone for the building. I was at the meeting in the Temple when the floor setttled and caused the stampede and big excitement, but upon an explanation by President Brigham Young quiet was soon restored, not, however, until several had been more or less seriously hurt. In February, 1846, I crossed the river on the ice to visit the camp on Sugar Creek, when the road was filled with those fleeing for their lives from "civilization." I remember President Young counseling the Saints to parch corn to take along to eat, which

many did. I also recollect corn being ground into meal, some of which became so strong and bitter that it could hardly be eaten.

It is hardly necessary to relate much of the incidents of travel from Nauvoo to Great Salt Lake Valley, where hundreds and thousands have had similar trying experiences of crossing the plains. I will say, however, that I came out with others in the fall of 1848, to assist those who were moving to the Valley. I came as far as the Pacific Springs, 802½ miles from Winter Quarters, where we met relief teams from the Valley. There was only one other, I think it was Oscar Sperry, who came this far, President Young being camped on the upper crossing of Sweetwater, 12¾ miles east of there. From there we returned to Winter Quarters on the Missouri River.

In 1849 I came on to the Valley with my father and mother and one of my nephews that was living with them. One day while traveling up the Platte a stampede occurred in our train, and one woman, Sister Hawks, was killed, and a young woman named Finley badly hurt. I had the early experience in the Valley with the crickets and grasshoppers. I had my crop all destroyed by the grasshoppers one summer, which saved me the trouble of harvesting it. I have seen the grasshoppers flying so thick on a clear day that a person could not see the sun. There is one more incident I would like to refer to. It was at a celebration of the Fourth of July, 1850, in Salt Lake City. It was a fine, clear day, but there was a gust of wind came up in the afternoon which snapped off the liberty-pole a few feet below the flag and it fell to the ground, after which it was as calm and as fine as it had been. Of course this was just a "happen-so!"

THE MORMON BATTALION.

H. W. Bigler of St. George, Utah, gives the following brief, but graphic account of some of the incidents of the memorable march of the "Mormon" Battalion:—

On the 3rd of September, 1846, Lieutenant A. J. Smith, who had been accepted by our officers to act as colonel pro tem. in place of Colonel Allen, who had died, began to show his sympathy for the sick by ordering them out of the wagons. He swore that if they did not walk he would tie them to the wagons and drag them unless they attended sick-call and took medicine. This the sick did not like to do and had refused because the doctor was known to be a bitter enemy to the Mormons, and had been heard to say he did not care a d—n whether he killed or cured; but the lieutenant was told in a way not to be misunderstood that before the men would take the poison stuff they would leave their bones to bleach on the prairies. Lieutenant Smith was not a "Mormon." He belonged, however, to the regular army and the honor to lead the Battalion was conferred on him simply because he was a West Pointer. The right of command belonged to Captain Hunt, of Company A.

The weather for some time back had been extremely dry and warm, drying up the creeks and streams so that water was scarce and very poor. Many of the men were taken sick with chills and fever and almost famished for want of water to quench their raging thirst.

One night the camp was aroused by the cry: "See that star, how it moves!" I heard Captain Davis, of Company C, exclaim, "See! see! I declare it does move!" At this I got up and went out of the tent to see the wonder. I looked but saw nothing of the kind described, while a number declared that a star in the east did move up and down and sideways, and in all directions. That evening one of our brethren died; it was believed his death was caused by taking Doctor Sanderson's medicine. This was at the crossing of the Arkansas river.

The country was alive with all kinds of wild animals. The grass was eaten off so close that I thought a sheep could not get a living, and yet the buffalo we killed were in good order. Some days we could see at one sight 500 to 1,000 buffaloes feeding in big and little herds in all directions; and the day we left the Arkansas two came running near our lines when a volley of musketry was discharged at them breaking the leg of one. The other made good his escape without a hole in his robe for aught I know. That day and the day following the men suffered with thirst, gave out by the way-side, and had to be hauled to camp in wagons.

On the Cimmaron we had to dig for water and when obtained it was so brackish that man or beast could scarcely drink it. For ten days we did not see timber and our fuel for camp use was "buffalo chips." We passed one place where we counted the skull bones of 81 mules said to have perished a year before during an equinoctial storm. Our guide said 160 mules perished and most of the men with them.

On arriving in Santa Fe, Colonel Cooke, by order of General Kearney, took command of the "Mormon" Battalion. A detachment under Captain Brown of Company C, with all the sick and infirm, was sent from Santa Fe to winter at the Pueblo on the Arkansas. In that detachment I had a dear sister and a brother-in-law. I felt lonesome after they left and missed their company very much. They left Santa Fe on the 18th of October, and the next day at noon Colonel Cooke took up the line of march for Saint Francisco, California, as it was called then, and understood to be our place of destination.

To escape the deep snows in the Rocky Mountains our road went now south down the Rio Del Norte for 300 miles, thence west to the Pacific coast. Soon after leaving Santa Fe we were placed on three-quarter rations. Afterwards we were reduced to one-half and subsequently to one-quarter rations.

While marching down the Rio Del Norte we passed many Mexican towns and villages, and every night our camps were visited by the Mexicans, who brought to camp wood, corn, beans, merl, apples, grapes, wine, whisky, goat milk, goat cheese, onions (the finest I ever saw), tobacco and molasses, to barter for old clothes, old boots and shoes, brass buttons, pocket looking-glasses and combs, old shirts and pants. They seemed to prefer such articles to money, and well they did, for it gave us a chance to treat ourselves to some of the luxuries of the country as well as to increase our scanty stock of provisions. We saw large flocks of sheep and goats, herded by Mexicans dressed in leather with blankets around their shoulders. The Mexicans had bows and arrows and dogs. Some of the

shepherds carried a long staff with a sharp point. To me it all looked novel. In the evenings after going into camp some of the messes organized themselves into a debating club to gain information on different subjects brought before the school, and discussed pro and con. The fact is the boys felt well then, although living on less than half rations. The standard dish in camp was soup made from the jelly-like flesh of extremely poor, given-out cattle that could not keep up with the command. We only regretted that we did not have full rations even of that. I remember that while marching through the province of Chihuahua we met a party of Mexicans who had been out trading with Indians. The messes brought dried meat, but owing to it being so fat and oily, it was believed to be horse flesh; but let that be as it may, I thought it was the best meat I had ever eaten. On the 16th of November we camped at a place where William Garner, one of my messmates, said there were indications of gold, and I understood that Lieutenant Stoneman said the precious stuff he believed was there. Near camp one of our men found a lot of antelope and deer skins stored away in the rocks. They probably belonged to Indians.

[TO BE CONTINUED.]

UTAH NEWS.

(Summarized from Territorial papers.)

Heber Mitchell of Fillmore was thrown from a horse on May 15. He fell upon his feet, but broke his left leg just above the ankle.

A twelve-year-old daughter of Bishop Robert Davidson was thrown from a horse at Cache Junction May 20, breaking her left arm between the elbow and shoulder.

A fire which broke out in the store of the People's Forwarding Company, Salt Lake City, caused a loss of $7,500. The insurance carried by the company amounts to $2,000.

On May 13, Moroni Jessop of Millville, Cache County, was splitting wood, when the wind blew his hat down over his eyes obstructing his sight and the ax came down on his hand, almost severing the thumb. He came to Logan and procured surgical assistance.

Dave White, a young man eighteen years old and son of Barnard White of Three Mile Creek, Box Elder County, was kicked in the mouth by a horse. Four teeth were knocked out of the upper jaw and the lower lip was entirely cut off.

While a little three-year-old son of Paul Litz of Salt Lake City was playing near the edge of Parley's Creek the bank gave way and he was precipitated into the stream. Though his screams were heard it was impossible for the mother to reach and save him, and by the time other help arrived he was dead.

On May 19 Ed. Williams, a miner working at Eureka, was blown to pieces by dynamite. He had been working on a water course for the Eureka-Hill Mining Company and had gone a short distance away to get a blast of powder. On an explosion being heard his companions were horrified to see pieces of his body flying through the air. He had been literally blown to pieces, the largest part of his body found being the head. How the explosion occurred no one seemed to know.

While Miss Emily Kelly, the sixteen-year old daughter of Chas. Kelly, Brigham City, was standing on a chair reaching for a curtain overhead, she lost her balance and fell, striking her left hand on the sharp point of a small oil-can which stood on the window sill. The point passed clear through the center of the palm, protruding an inch and a half on the opposite side. The plucky young lady pulled out the tube and turpentine was poured into the wounded palm, which is now healing.